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775 And when questioned the Caribs reply with answers which show that the idea has never occurred to them, nor do they consider it a matter of any importance. Intercourse between ghosts and humans is seen to be entirely negative from the human point of view; the ghost minds its own business and contacts mortals only when they intrude upon its privacy. It keeps in touch with the affairs of mortals, but exerts no positive influence over them, either on its own initiative or on appeal from living persons. It haunts its last mortal abode and the minds of the survivors, but as time goes on its house tumbles down and its clearing is obliterated by the forest, while during the same time its memory gradually fades from the minds of mortals, until, both processes being complete, the luckless ghost disappears into limbo.

• 761 185 The dead thus play a relatively small part in Carib life. A living man can look forward to no immortality after death, he can neither lead an independent existence in some spiritual paradise, nor does he live on as an individual in the minds or culture of his descendents. The dead are quickly and decisively cut off from the life of their community, and there is a distinct feeling among the living that traffic with them is definitely not desired. The practice of abandoning the place of death (erasing from the consciousness of the living the locality which would serve to keep green the memory of the departed) and the tabu upon speaking of the dead are mechanisms highly adapted to the purpose of eliminating the dead from the social life of the group. I believe that the whole complex of attitudes concerning the dead which we have described is an important factor in explaining the looseness of the Carib culture. At least it is consistent with the individualism which is so strong a feature of the culture. On the one hand, there is no motivation for continuing the ideals of outstanding persons, for there is no day of reckoning when those now living will meet the ancestors face to face for an accounting, nor are the forerunners able to interfere in any positive way with the social life of the living! Thus the group is bound in no way to a set of traditions, ideals, or formulae evolved by its forerunners; it has no responsibility to the latter to continue what they have done. And, as has been pointed out, the stage is set for forgetting as soon as possible the works of the ancestors. On the other hand, a mortal man has only this life to lead. Quite apart from ethical considerations,

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such a belief is certainly favorable to the development of individualism; it means that what there is to get must be had during life, an acquisition for which each individual must rely on his own abilities; it means that there are no motivations, other than worldly and personal ones, for a man to submerge himself in the life of the group.

It is admissible, of course, that the attitudes concerning the future life are a projection of the loose organization of mortal social life. We are not prepared to deal at this point with the development of Carib attitudes, but it does seem to be indicated that the practices and beliefs about death have a considerable effect, which we have attempted to indicate, on social life as it now functions.

The Piaiyen or Priest. The piaiyen[1] is the priest of the Carib religion, his functions being known as piai, (Plates 11, *b*, and 25, *b*), a field including the subjects which in our own terminology would be designated as religion and medicine. For the Carib, however, medicine is merely one branch of religion. It is only the piaiyen who, because of knowledge and techniques acquired in the course of training and experience, can establish direct contact with the more important supernatural beings and forces. A second professional dealer in the supernatural is the aremi emu, whose activities, to be described later, are concerned with magic as distinguished from religion.

The piaiyen's functions are (1) to serve as a repository of and authority on religious lore and practise, (2) to train young piaiyen, (3) to contact the powers and beings of the supernatural world in the interests of the community and of individuals. In the course of his duties, the piaiyen uses a rattle or maraka in which are contained a number of pebbles, or tarikano, each representing a spirit with which the priest is on intimate terms. The more serious of his

[1] Piaiyen is both the singular and plural form of the word for "priest" or "medicine man" among the Barama Caribs. Roth discusses the variations of this term. "The Creole term for priest-doctor is *piai*-man, a hybrid that seems to have been first recorded by Waterton in the form of *pee-ay*-man. . . . In its simple form, the word of course came into use much earlier, and is seemingly derived from the Carib *piache*, which Gumilla employs, and is still met with among the Pomeroon group of these Indians as *piésan*. Brett derives it from the Carib word *puiai*, which denotes their profession. The Akawais call it *piatsan*. Dance seems to derive the name from that of the tribal hero, Pia. Crévaux in Cayenne speaks of *piay*, de Goeje in Surinam of *piai*, and Bates, throughout the extent of the Amazon visited by him, of *paje*. The Warrau word for the priest-doctor is *wishidatu* ("talky-talky" for witch-doctor?) . . . The Caribs of the lower Caroni River speak of these men as *Marirri*, and the Island Caribs as *Boyé*. The Arawak designation is *Sémi-tchichi* or *Semi-chi*, the same term applied generally to the kickshaws and various apparatus employed in the pursuit of the craft." Roth, 1915, *Animism and Folk Lore*, p. 328.